Mantra Pushpam

Ref: Google Gemini

The Essence of Mantra Pushpam: An Offering of Sacred Breath and Bloom

Introduction

Mantra Pushpam is one of the most soul-stirring and profound Vedic chants found in the *Taittiriya Aranyaka* of the Yajur Veda. Often referred to as the "Flower of Vedic Chants," it is traditionally recited at the conclusion of a *Pooja* or *Homa*.

The ritual involves devotees holding fresh flowers in their palms, absorbing the vibrations of the verses, and finally offering them at the feet of the deity. While the physical offering is a flower, the spiritual symbolism is much deeper: the "flower" represents the devotee's heart, and the "Mantra" represents the purified mind. The chant beautifully illustrates the interconnectedness of the universe, focusing on the cosmic element of **Water** (*Apah*) as the source of all life and the resting place of the moon, fire, air, and sun.

The Shlokas: Devanagari and English Translation

1. On Water as the Foundation

योऽपां पुष्पं वेद पुष्पवान् प्रजावान् पशुमान् भवति ।

चन्द्रमा वा अपां पुष्पम् । पुष्पवान् प्रजावान् पशुमान् भवति ।

य एवं वेद ॥

He who understands the flower of water becomes endowed with flowers, children, and cattle. The Moon is indeed the flower of the water. He who knows this attains these blessings.

2. On the Support of the Universe

योऽपामायतनं वेद आयतनवान् भवति ।

अग्निर्वा अपामायतनम् । आयतनवान् भवति ।

योऽग्नेरायतनं वेद आयतनवान् भवति ।

आपो वा अग्नेरायतनम् । आयतनवान् भवति ।

य एवं वेद ॥

He who knows the source of water becomes established in his own source. Fire is the source of water, and water is the source of fire. He who understands this mutual relationship becomes firmly established.

3. On the Interdependence of Air and Water

योऽपामायतनं वेद आयतनवान् भवति ।

वायुर्वा अपामायतनम् । आयतनवान् भवति ।

यो वायोरायतनं वेद आयतनवान् भवति ।

आपो वै वायोरायतनम् । आयतनवान् भवति ।

य एवं वेद ॥

He who knows the source of water becomes established. Air is the source of water, and water is the source of air. He who knows this becomes firmly established.

4. On the Sun and Water

योऽपामायतनं वेद आयतनवान् भवति ।

असौ वै तपन्नपामायतनम् । आयतनवान् भवति ।

योऽमुष्यतपत आयतनं वेद आयतनवान् भवति ।

आपो वा अमुष्यतपत आयतनम् । आयतनवान् भवति ।

य एवं वेद ॥

He who knows the source of water becomes established. The burning Sun is the source of water, and water is the source of the Sun. He who knows this becomes firmly established.

5. On the Moon and Water

योऽपामायतनं वेद आयतनवान् भवति ।

चन्द्रमा वा अपामायतनम् । आयतनवान् भवति ।

यश्चन्द्रमस आयतनं वेद आयतनवान् भवति ।

आपो वै चन्द्रमस आयतनम् । आयतनवान् भवति ।

य एवं वेद ॥

He who knows the source of water becomes established. The Moon is the source of water, and water is the source of the Moon. He who knows this becomes firmly established.

6. On the Stars and Water

योऽपामायतनं वेद आयतनवान् भवति ।

नक्षत्राणि वा अपामायतनम् । आयतनवान् भवति ।

यो नक्षत्राणामायतनं वेद आयतनवान् भवति ।

आपो वै नक्षत्राणामायतनम् । आयतनवान् भवति ।

य एवं वेद ॥

He who knows the source of water becomes established. The Stars are the source of water, and water is the source of the stars. He who knows this becomes firmly established.

7. On Rain and Water

योऽपामायतनं वेद आयतनवान् भवति ।

पर्जन्यो वा अपामायतनम् । आयतनवान् भवति ।

यः पर्जन्यस्यायतनं वेद आयतनवान् भवति ।

आपो वै पर्जन्यस्यायतनम् । आयतनवान् भवति ।

य एवं वेद ॥

He who knows the source of water becomes established. The Rain-cloud is the source of water, and water is the source of the rain-cloud. He who knows this becomes firmly established.

8. On Time and Water

योऽपामायतनं वेद आयतनवान् भवति ।

संवत्सरो वा अपामायतनम् । आयतनवान् भवति ।

यः संवत्सरस्यायतनं वेद आयतनवान् भवति ।

आपो वै संवत्सरस्यायतनम् । आयतनवान् भवति ।

य एवं वेद ॥

He who knows the source of water becomes established. The Year (Time) is the source of water, and water is the source of time. He who knows this becomes firmly established.

Conclusion

The recitation of **Mantra Pushpam** is a reminder of the cosmic rhythm and the ecological balance that sustains existence. It teaches us that nothing in this universe exists in isolation; the Sun, Moon, Stars, and Time are all bound together by the same fundamental essence. By offering flowers at the end of the chant, the devotee surrenders their ego and acknowledges their place within this vast, divine web of life. It is not merely a ritualistic end to a prayer, but a meditative realization of the unity of all creation.

***

Ref: ClaudeAI

Mantra Pushpam

Introduction

Mantrapushpam is one of the most profound and sacred hymns of the Vedic tradition, drawn primarily from the Taittiriya Aranyaka of the Krishna Yajurveda. The word "Mantrapushpam" is a compound of two Sanskrit words — Mantra, meaning a sacred utterance or hymn, and Pushpam, meaning flower. Thus, Mantrapushpam literally means "the flower of the Vedic hymns" — an offering of sacred verses as one would offer flowers to the Divine.

This hymn is recited at the conclusion of almost all Hindu religious ceremonies, pujas, and rituals. It is considered the crowning glory of Vedic chanting, offered as a floral tribute to the deity after the completion of worship. The Mantrapushpam is not merely a ritualistic recitation; it is a deeply philosophical declaration about the nature of the cosmos, the relationship between water and life, the cycles of nature, and the ultimate unity of the individual soul with the Universal Consciousness.

The hymn draws its imagery from the cosmic significance of water (Aapah), fire, the moon, the stars, the year, and the breath of life (Prana). It teaches that water is the foundation of all existence, that the universe rests on water, that the moon is born of water, that fire is sustained by water, and that all life emerges from and returns to this primordial source. In a deeper, philosophical sense, water here represents not merely the physical element but the very substratum of existence — Brahman, the Supreme Reality.

The Mantrapushpam also carries a message of aspiration: the one who knows this cosmic truth, who meditates upon the source of all existence, becomes established in abundance, prosperity, progeny, and spiritual fulfillment. It is both a cosmological statement and a personal prayer for completeness.

Mantrapushpam — Shlokas in Devanagari with English Translation

१.
यो अपां पुष्पं वेद पुष्पवान् प्रजावान् पशुमान् भवति ।
चन्द्रमा वा अपां पुष्पम् ।
He who knows the flower of the waters becomes endowed with flowers (prosperity), progeny, and cattle. The moon verily is the flower of the waters.

२.
पुष्पवान् प्रजावान् पशुमान् भवति य एवं वेद ।
योऽपामायतनं वेद आयतनवान् भवति ।
He who knows this indeed becomes endowed with prosperity, progeny, and wealth. He who knows the abode of the waters becomes one who has a firm abode.

३.
अग्निर्वा अपामायतनम् ।
आयतनवान् भवति य एवं वेद ।
योऽपां पुष्पं वेद पुष्पवान् प्रजावान् पशुमान् भवति ।
Fire verily is the abode of the waters. He who knows this becomes one with a firm abode. He who knows the flower of the waters becomes prosperous, endowed with progeny and cattle.

४.
वायुर्वा अपामायतनम् ।
आयतनवान् भवति य एवं वेद ।
योऽपामायतनं वेद आयतनवान् भवति ।
Wind (Vayu) verily is the abode of the waters. He who knows this becomes established in a firm abode. He who knows the abode of the waters becomes one who has a true dwelling place.

५.
असौ वै तपन्नपामायतनम् ।
आयतनवान् भवति य एवं वेद ।
योऽपामायतनं वेद आयतनवान् भवति ।
That burning sun (Aditya) verily is the abode of the waters. He who knows this becomes firmly established. He who knows the abode of the waters becomes one with a secure dwelling.

६.
चन्द्रमा वा अपामायतनम् ।
आयतनवान् भवति य एवं वेद ।
योऽपामायतनं वेद आयतनवान् भवति ।
The moon (Chandrama) verily is the abode of the waters. He who knows this becomes firmly grounded. He who knows the abode of the waters gains a permanent dwelling.

७.
नक्षत्राणि वा अपामायतनम् ।
आयतनवान् भवति य एवं वेद ।
योऽपामायतनं वेद आयतनवान् भवति ।
The stars (Nakshatras) verily are the abode of the waters. He who knows this becomes established. He who knows the abode of the waters becomes one who has a firm abode.

८.
परजन्यो वा अपामायतनम् ।
आयतनवान् भवति य एवं वेद ।
योऽपामायतनं वेद आयतनवान् भवति ।
The rain-cloud (Parjanya) verily is the abode of the waters. He who knows this becomes firmly established. He who knows the abode of the waters gains a secure dwelling.

९.
संवत्सरो वा अपामायतनम् ।
आयतनवान् भवति य एवं वेद ।
योऽपामायतनं वेद आयतनवान् भवति ।
The year (Samvatsara) verily is the abode of the waters. He who knows this becomes firmly established. He who knows the abode of the waters gains a permanent dwelling.

१०.
योऽपां पुष्पं वेद पुष्पवान् प्रजावान् पशुमान् भवति ।
आपो वा अपां पुष्पम् ।
पुष्पवान् प्रजावान् पशुमान् भवति य एवं वेद ।
He who knows the flower of the waters becomes prosperous, with progeny and cattle. Water itself verily is the flower of the waters. He who knows this indeed becomes endowed with prosperity, progeny, and all abundance.

११.
ॐ राजाधिराजाय प्रसह्यसाहिने ।
नमो वयं वैश्रवणाय कुर्महे ।
स मे कामान् कामकामाय मह्यम् ।
कामेश्वरो वैश्रवणो ददातु ।
कुबेराय वैश्रवणाय महाराजाय नमः ।
Om. To the king of all kings, to the one who conquers with effortless power, we bow to Vaishravana (Kubera, the lord of wealth). May he, the lord of all desires, the granter of wishes, Vaishravana, fulfil my desires. Salutations to Kubera, to Vaishravana, to the great king.

१२.
ॐ स्वस्ति । साम्राज्यं भौज्यं स्वाराज्यं वैराज्यं पारमेष्ठ्यं राज्यं महाराज्यमाधिपत्यमयं समन्तपर्यायी स्यात् सार्वभौमः सार्वायुष आन्तादापरार्धात् पृथिव्यै समुद्रपर्यन्तायाः एकराळिति ।
Om, may there be auspiciousness. May sovereignty, enjoyment, self-rule, supreme rule, highest lordship, kingship, great kingship, overlordship — may all these be ours. May one be the universal monarch, living the full span of life, ruling the earth to the ends of the ocean — the one absolute ruler.

१३.
तदप्येषः श्लोकोऽभिगीतो मरुतः परिवेष्टारो मरुत्तस्यावसन् गृहे ।
आविक्षितस्य कामप्रेर्विश्वेदेवाः सभासद इति ।
This is also sung in this verse: The Maruts (wind gods) surrounded and attended Marutta in his house. The Vishvadevas (all the gods), inspired by the wishes of Avikshita's son (Marutta), were seated in his assembly.

Conclusion

Mantrapushpam is far more than a concluding ritual chant. It is a sublime Vedic vision of the universe expressed in the language of symbolism and sacred sound. At its heart lies the central teaching that water — Aapah — is the primordial source of all existence. Every element of the cosmos — the moon, the sun, the wind, the fire, the stars, the rain, and even time itself in the form of the year — are all declared to be the "abode" or the "flower" of the waters. This is a poetic and metaphysical way of saying that the entire creation is rooted in one single, unified source.

The philosophical depth of this hymn becomes clearer when one understands that water here is a symbol for the Chit — pure consciousness — or Brahman — the Absolute. Just as all rivers, streams, and clouds ultimately arise from and return to the ocean, all forms and phenomena in the universe arise from and dissolve into the one Supreme Reality.
The Mantrapushpam is also a hymn of aspiration and benediction. The repeated refrain — "he who knows this becomes established, prosperous, endowed with progeny and abundance" — is not merely a promise of material reward. It is a declaration that true knowledge leads to completeness. The one who knows the source of all things, who realizes the unity behind all diversity, becomes whole — wanting nothing, fearing nothing, and lacking nothing.

When this hymn is offered at the end of a puja, the devotee is symbolically offering back to the Divine everything that has come from the Divine. The flower offered is not just a physical flower but the flower of wisdom, the flower of devotion, and the flower of the Vedas themselves. In this spirit, Mantrapushpam remains one of the most beautiful and elevating expressions of Vedic spirituality — a gift from the ancient seers to all of humanity, reminding us that the source of all life is one, that all paths lead to the same ocean, and that in knowing the source, we come to know ourselves.

ॐ तत् सत् — Om, That is Truth.

*****

AI Overview

Mantra Pushpam, a sacred Vedic chant from the Taittiriya Aranyaka of the Yajur Veda, contains **10 main mantras** (or verses) in its traditional form, commonly recognized as 1.22. [1, 2]

Key details regarding the structure of Mantra Pushpam:

- **Source:** It is found in the Taittiriya Aranyaka, specifically in the 22nd Anuvaka (section) of the first book.
- **Content:** The chant emphasizes that water ($Aapa:$) is the foundation of all creations, vital breaths, and celestial bodies (sun, moon, stars).
- **Recitation:** It is typically sung in a chorus by priests at the conclusion of any major Puja (worship) or Yajna (fire ritual).
- **Structure:** While the core mantra is often listed as having 10, it is sometimes referred to as containing 12 distinct "panchaasats" (or individual mantras) when including different sections of the Aruna Kethuka sayanam (AKS) rituals. [1, 2, 3, 4, 5]

The opening line of the mantra is "*Yo'pāṁ puṣpaṁ veda, puṣpavān prajāvān paśumān bhavati*". [6]

AI responses may include mistakes.

[1] https://hinduism.stackexchange.com/questions/19997/where-does-yajur-veda-have-mantra-pushpam-hymn
[2] http://kirtimukha.com/ayyamkk/mantra_pushpam.htm
[3] https://www.sadagopan.org/ebook/pdf/Manthra%20Pushpam.pdf
[4] https://www.scribd.com/document/100018/Manthra-Pushpam
[5] https://devanpillaitoronto.wordpress.com/2020/05/26/mantrapushpam-yajur-veda-mantras/
[6] https://www.adelineyoga.com/wp-content/uploads/MantraPushpam.pdf

***

Ref: Wikipedia

Mantra Pushpam

Mantra pushpam is a Vedic hymn that is sung at the time of the offering of flowers to the Hindu deities at the very end of the Pujas. The mantra is considered to be the flower of Vedic chants.

This mantra is taken from the Taittiriya Aranyakam of the Yajur Veda. It speaks of the unlimited benefits which will be conferred by the secret knowledge of the water, fire, air, the sun, the moon, the stars, the clouds and time. It is normally sung in a chorus by all the Pujaris (priests) together after performing any Puja (worship) or Yajna. It tells in short that water (here water is ether) is the basis of this universe.[1][2]

Mantra and meaning

The mantra or the chantings consists of the following hymns:

MANTRA:

यौ-ऽपा-म्पुष्पं-वेँद ।

पुष्पंवा-न्प्रजावा-न्पशुमा-न्भंवति ।

चन्द्रमा वा अपा-म्पुष्पम् ।

पुष्पंवा-न्प्रजावा-न्पशुमा-न्भंवति ।

य एवं-वेँद ।

यौ-ऽपामायतंनं-वेँद ।

आयतंनवा-न्भवति ॥

MEANING:

He who understands the flowers of water,

He becomes the possessor of flowers, children and animals.

Moon is the flower of the water,

He who understands this fact,

He becomes the possessor of flowers, children and animals.

He who knows the source of water,

Becomes established in himself,

MANTRA:

अ॒ग्निर्वा अ॒पाम्मा॒यत॑नम् ।

आ॒यत॑नवा-न्भवति ।

यो᳚-sग्नेरा॒यत॑नं॒-वेँद॑ ।

आ॒यत॑नवा-न्भवति ।

आपो॒वा अ॒ग्नेरा॒यत॑नम् ।

आ॒यत॑नवा-न्भवति ।

य एवं-वेँद॑ ।

यो᳚-sपाम्मा॒यत॑नं॒-वेँद॑ ।

आ॒यत॑नवा-न्भवति ॥

MEANING:

Fire is the source of water,

He who knows this,

Becomes established in himself,

Water is the source of fire,

He who knows this,

Becomes established in himself.

He who knows the source of water,

Becomes established in himself,

MANTRA:

वा॒युर्वा अ॒पाम्मा॒यत॑नम् ।

आ॒यत॑नवा-न्भवति ।

यो वा॒योरा॒यत॑नं॒-वेँद॑ ।

आ॒यत॑नवा-न्भवति ।

आपो॒ वै वा॒योरा॒यत॑नम् ।

आ॒यत॑नवा-न्भवति ।

य ए॒वं-वेँद॑ ।

यौ-ऽपाम्मा॒यत॑नं॒-वेँद॑ ।

आ॒यत॑नवा-न्भवति ॥

MEANING:

Air is the source of water,

He who knows this,

Becomes established in himself,

Water is the source of air,

He who knows this,

Becomes established in himself.

He who knows the source of water,

Becomes established in himself,

MANTRA:

अ॒सौ वै तप॑न्न॒पाम्मा॒यत॑नम् ।

आ॒यत॑नवा-न्भवति ।

यौ-ऽमु॒ष्य॒तप॑त आ॒यत॑नं॒-वेँद॑ ।

आ॒यत॑नवा-न्भवति ।

आपो॒ वा अ॒मु॒ष्य॒तप॑त आ॒यत॑नम् ।

आ॒यत॑नवा-न्भवति ।

य ए॒वं-वेँद॑ ।

यौ-ऽपाम्मा॒यत॑न॒ं-वेँद॑ ।

आ॒यत॑नवा-न्भवति ॥

MEANING:

Scorching sun is the source of water,

He who knows this,

Becomes established in himself,

Water is the source of scorching sun,

He who knows this,

Becomes established in himself.

He who knows the source of water,

Becomes established in himself,

MANTRA:

च॒न्द्रमा॒ वा अ॒पाम्मा॒यत॑नम् ।

आ॒यत॑नवा-न्भवति ।

यश्च॒न्द्रम॑स आ॒यत॑न॒ं-वेँद॑ ।

आ॒यत॑नवा-न्भवति ।

आपो॒ वै च॒न्द्रम॑स आ॒यत॑नम् ।

आ॒यत॑नवा-न्भवति ।

य ए॒वं-वेँद॑ ।

यौ-ऽपाम्मा॒यत॑न॒ं-वेँद॑ ।

आ॒यत॑नवा-न्भवति ॥

MEANING:

Moon is the source of water,

He who knows this,

Becomes established in himself,

Water is the source of moon,

He who knows this,

Becomes established in himself.

He who knows the source of water,

Becomes established in himself,

MANTRA:

नक्षत्रा॑णि॒ वा अ॒पाम्मा॒यत॑नम् ।

आ॒यत॑नवा-न्भवति ।

यो नक्षत्रा॑णाम्मा॒यत॑नं॒-वेँद॑ ।

आ॒यत॑नवा-न्भवति ।

आपो॒ वै नक्ष॑त्राणाम्मा॒यत॑नम् ।

आ॒यत॑नवा-न्भवति ।

य ए॒वं-वेँद॑ ।

यौ-ऽपाम्मा॒यत॑नं॒-वेँद॑ ।

आ॒यत॑नवा-न्भवति ॥

MEANING

Stars are the source of water,

He who knows this,

Becomes established in himself,

Water is the source of stars,

He who knows this,

Becomes established in himself.

He who knows the source of water,

Becomes established in himself,

MANTRA

पर्जन्यो वा अपामायतनम् ।

आयतनवा-न्भवति ।

यः पर्जन्यस्यायतनं-वेँद ।

आयतनवा-न्भवति ।

आपो वै पर्जन्यस्यायतनम् ।

आयतनवा-न्भवति ।

य एवं-वेँद ।

यौ-ऽपामायतनं-वेँद ।

आयतनवा-न्भवति ॥

MEANING:

Clouds are the source of water,

He who knows this,

Becomes established in himself,

Water is the source of clouds,

He who knows this,

Becomes established in himself.

He who knows the source of water,

Becomes established in himself,

MANTRA:

संवँत्सरो वा अपामायतनम् ।

आयतनवा-न्भवति ।

य-स्सं॑वँ॒त्स॒रस्या॒यत॑नं-वेँद ।

आ॒यत॑नवा-न्भवति ।

आपो॒ वै सं॑वँ॒त्स॒रस्या॒यत॑नम् ।

आ॒यत॑नवा-न्भवति ।

य एवं-वेँद ।

यो॒-ऽफ्सु नाव॒-म्प्रति॑ष्ठितां॒-वेँद ।

प्रत्ये॒व ति॑ष्ठति ॥

MEANING:

Rainy season is the source of water,

He who knows this,

Becomes established in himself,

Water is the source of rainy season,

He who knows this,

Becomes established in himself.

He who knows that there is a raft is available,

Becomes established in that raft.

ॐ रा॒जा॒धि॒रा॒जाय॑ प्रसह्य सा॒हिने॒ ।

नमो॑ व॒यं-वैँ॒श्रव॒णाय॑ कुर्महे ।

स मे॒ काम॒ान् काम॒ कामा॑य॒ मह्यम्॒ ।

का॒मे॒श्व॒रो वै॒श्रव॒णो द॑दातु ।

कु॒बे॒राय॑ वैश्रव॒णाय॑ ।

म॒हा॒राजाय॒ नमः॑ ॥

MEANING:

Salutations to the King of kings, who is powerful and mighty.

We offer our salutations to Vaiśravaṇa (Kubera).

May He (Vaiśravaṇa) fulfill my desires for desirable objects for me.

May Vaiśravaṇa, the lord of desires, grant (them).

To Kubera, to Vaiśravaṇa.

Salutations to the great king.

*****

Videos

Mantra Pushpam..Ghanapati (7 min):

https://youtu.be/JXP9S5GZU7A?si=05VNn6QQzCyEQ3cY

Mantra Pushpam with lyrics (5 min):

https://youtu.be/odmr8-x_iTE?si=Sn1RGLkIjLNjmbi_

Mantra Pushpam (7 min):

https://youtu.be/YEKnYDqNVZQ?si=kQu0DIgBhK6I09fl

Mantra Pushpam (4 min):

https://youtu.be/Z4ZS-9Ad6ys?si=bGMYydwm5mKjxLPT

Mantra Pushpam…Sathya Sai Media centre (5 min):

https://youtu.be/odmr8-x_iTE?si=b9ZV28UPS_u4UQxu

Mantra Pushpam…Vedic foundation (13 min):

https://youtu.be/f29mRil5CuQ?si=0lBrjr_WmCiu5pFZ

***

Note: At the end of this ebook, two pages are included, giving (I) Author info, and (ii) a master link and QR code to download all my Technical (viz. Thermodynamics, Heat Transfer, and Cryogenic Engineering) ebooks plus Spiritual ebooks, stored in archive.org.

***

About the Author

Dr. M. Thirumaleshwar is a Mechanical Engineer with specialization in Cryogenics. He obtained his B. E. In Mechanical Engineering from Karnataka Regional Engg College, (Now NITK), Surathkal, India and M.Sc. in Cryogenics from the University of Southampton, U.K., and Ph.D. from the Indian Institute of Science (IISc), Bangalore.

He has worked in prestigious organizations such as BARC, Bombay and Centre for Advanced Technology (CAT), Indore,as Head of Cryogenics Dept and contributed to the design of cryogenic systems, including the Thermovac chamber for ISRO, Bangalore.

He was also a visiting fellow at Superconducting Super Collider Project, at Texas, USA.

He has also served as Professor, Head of Department, and Principal in reputed engineering institutions.

Dr. Thirumaleshwar has authored a large number of FREE ebooks on Engineering subjects such as Thermodynamics, Heat Transfer, and Cryogenic Engineering, which are useful for students and teachers.

Driven by a deep interest in India's spiritual heritage, he has also authored many FREE ebooks on Temples, Saints, Gurus, and Vedic topics, with the aim of preserving and spreading this knowledge to future generations.

All his ebooks are available for free download at Archive.org.

****

Where to Download all my free ebooks (Engineering + Spiritual):

All my ebooks on Engineering (Thermodynamics, Heat Transfer, Cryogenic Engineering), Temples, Saints, Gurus, and Vedic topics are available for free download from Archive.org.

Master Link (All Books):

https://archive.org/search?query=creator%3A%22Dr.%20M.%20Thirumaleshwar%22

Scan the QR code to access all free ebooks:

QR code to access all my free ebooks

All books are free to download and share for educational and spiritual purposes.

***

Dr. M. Thirumaleshwar
May 4, 2026

****